A SERMON

Preached at the

FUNERAL

Of the Reverend Rich Hilton

Mr. John Calme,

Vicar of *Knowstone* and *Molland*, in *Devon*.

December 2. 1691.

By *LEWIS SOUTHCOMB*,

Rector of *Rose-Ash*.

Imprimatur,

Dec. 18. 1691. *Ro. Barker.*

LONDON,

Printed for *H. Bonwicke* at the *Red Lyon* in St. *Pauls Church-yard*, 1692.

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To the Worſhipful *Philip Shapcote*, Eſq; of *Shapcote*; one of Their Majeſties Juſtices of the Peace, for the County of *Devon*.

SIR,

I Have ſometimes wondred how the Dedication of a Book or a Pamphlet to a worthy Perſon, could be called or thought an Inſtance of paying Reſpect, or doing Honour to the Patron, where the Diſcourſe has but little worth in't.

Upon which Principle or Opinion, Sir, the prefixing your Name to this Diſcourſe, would rather look like an Affront, *than a* Dedication; *and make me as much inclin'd to beg your Pardon, as I ſhould be to think I needed it; did I not know, that as you would have all you converſe with, to be truly Wiſe, truly Happy, and truly Good; ſo, you may Countenance the meaneſt Endeavours, that with clear Intuition, undiſguiſed Sincerity, and Purity of Intention, have ſuch Aims and Intendments, which is all that can, (and I am afraid, more than ought to) be ſaid, for this Sermon.*

'Tis

The Dedication.

'Tis usual to tell the World, that the Publishing of a Sermon, was desired by some of the Hearers: Now tho I might say so too; yet should I mention who they were, it would derive as little Honour upon their Judgment, for desiring it, *as can accrue to my own, for* consenting.

Sir, if you find (as you will) two or three Pages more here, than what was delivered; I am to assure you, that 'tis what was prepared to have been spoken; if the shortness of the Day, and some other Reasons, had not made me think fit to wave it.

The great Respect, Sir, you have alway shewn to our whole Order, and particularly to the Person whose Obsequies we lately celebrated; your Countenancing and Encouraging your Excellent Lady's late pious Action of Building of a Tower, not intentionally to her own, but to the divine Glory, (for I am confident, if it had been possible, she would have conceal'd it, till the Resurrection) That Prudence and Zeal, with which she began that Act of Piety, and has conducted it all the way, makes me (among many others,) desirous to be thought by both, and by all that know me, to be

SIR,

Your Faithful, Affectionate, Humble Servant,

Lewis Southcomb

A SERMON

Preached at the

FUNERAL

Of the Reverend

Mr. John Culme,

Vicar of *Knowſtone* and *Molland*,

December 2. 1691.

Deut. 32. 29.

O that they were wiſe, that they underſtood this; that they would conſider their latter end.

THE great buſineſs of our preſent ſtate in this lower World, is our Preparation for a better; and by one ſhort but holy Life, to train up and diſcipline, and trim the Soul, for its ſafe and holy Paſſage to the ſtate of Separation; for its bleſt Admittance to the Spirits of Juſt Men made perfect, to a new and unknown and glorious Society in a new and lovely world; among the beatified Spirits of all the

VVise, and all the Good Men of all Ages: That by such an Admittance there, we may supply the Vacancies of fallen Angels; enjoy the beatific Vision, or the felicity of the presence of God, the Holiness and Happiness, and Peace, and Joy, and Clarity of understanding the upper world for all futurity.

Every man, methinks, that believes any thing of this, and has these Hopes and Expectations beyond the Grave, should easily be perswaded to be so wise, as to understand this to be the most important business of our present state of probation here; and consequently, consider his latter end.

The words of the Text will need but little Opening or Explication. Only I must observe this: That I do not think the words, *consider their latter end*, יָבִינוּ לְאַחֲרִיתָם are in this place primarily and directly meant of Death, or our Dissolution; nor does the Context at all seem to warrant it: But they are a kind of Wish of God by *Moses*, that the Jews would consider Gods dealings with them, and compare them with what would befall them in the end, for their Stubbornness and Rebellion.

So *Menochius* and *Vatablus* both say upon the place, if the *Synopsis* have quoted them right.

Utinam intellexissent quis finis eos maneat, & reputassent eadem sibi eventura propter peccata sua: i. e. That they would understand, and consider, and observe, how God would deal with them in the end, for their Rebellion, Disobedience and Ingratitude.

But I shall for the present follow the common Road, and (as most suitable to our present occasion) suppose them to be meant of Death, or the State of Separation; and the parting of the two old Friends, Soul and Body, till their Re-union at the Resurrection.

I shall spend no one minute of my time in so fruitless a Thought, as to shew the *Certainty* of our Removal, or the *uncertainty* of the time when; which every Body believes, whatever they do as to the Consideration of it.

But

But I shall rather choose from the words, to raise this *Doctrinal Head*:

That as a seasonable Provision for our change of Worlds, our removal hence, or our state of Separation, is an Act of the highest Reason and the truest Wisdom; so the contrary neglect, is infinitely irrational and unaccountable.

This I shall a little further confirm, and make evident from holy Scripture: And then from eight rational Considerations, endeavour to demonstrate its most infallible Truth and Certainty: And then see what Uses are to be made of the whole; or what Influence it ought to have upon our Thoughts and Actions.

1. From Scripture a word or two. Holy *Job* thought it so much the truest Wisdom, that he tells us it should be the great business of all the days of this his Pilgrimage, to wait for his Dissolution; and accordingly lay up (no doubt) for his safe admittance to the beatified Spirits of the Patriarchs, and other Just men made perfect, who were gone before him.

Thus in that known place *Job* 14. 14. He resolves, *that all the days of his appointed time, he would wait till his change came.* [כָּל־יְמֵי צְבָאִי אֲיַחֵל] All the days of my *warfare* will I *wait*, or (as the Verb there also signifies) will I *Hope*, or *Trust*, till my Change come. Till I change a tumultuous and uncertain World, for a World of Happiness, and Peace, and Joy, for all Ages.

In either of which Senses, whether of *Expectation, Trusting*, or *Hoping*, he sufficiently intimates and supposes, not only a due Consideration of, but a seasonable Provision and Laying up for, his safe and holy Passage out of this World, to a new Scene of things; and for the Dis-union of his Soul and Body, and for his unknown State and Condition.

Thus the same *Moses* who is the Author of my Text, has given it as the Character of the Truest Wisdom in the

Psalm for this Occasion: *Psal.* 90. 12. So teach us to number our days, that we may apply our hearts unto wisdom.

And the five holy Virgins, who with oil in their Lamps very carefully and watchfully expected the uncertain coming of the Bridegroom, in the noted Parable of St. *Math.* 25. are called wise by him who is *Wisdom* it self, the Holy Jesus: And are a sufficient Proof of the Infinite *Prudence* and *Discretion*, of an early and a seasonable Preparation for the approaching of the Bridegroom of our Souls, whether by Death or the last great Day of Rewards and Punishments; when he shall come once for all to dispose of the Palms and the Crowns of Eternity.

I might stay to produce many other instances of Holy Writ, that do abundantly confirm the Doctrin, by fair Inference or necessary Consequence: But I pass from Holy Scripture, to the endeavours of its demonstration by eight several Reasons.

1. *Every man methinks should allow it to be Wisdom to prefer Eternity before Moments; and for one short life to act accordingly.*

Say Christian, is there any thing in which thou rejoycest here, any thing that delights thee? If so, oh! what shall the perpetual Delights and Rejoycings be of Eternal Ages? where there shall be no such damp struck upon them, as there constantly is on every thing thou rejoycest in here, that it shall be of no long duration.

None of thy Complacencies, and Joys, and little Satisfactions here, shall stay long with thee. Still some Disappointment, or Affliction, or Uneasiness shall step in and damp, and cool them: And a cloud of darkness, shall quickly be drawn over thy present Sun-shine.

But how blest shall that state be, where our Rejoycings shall be without Mixture, without Allay, and for Perpetuity too? Where our Love of Jesus shall be without Interrup-

terruption, Ceſſation, or Abatement for all Futurity: And our Obedience ſhall be uninterrupted, clear, and active, and without Mixture of the juſt Fear of his Diſfavour, for all Ages.

To this Head I might ſubjoyn this Conſideration, That whatever is *uneaſie* here, or *troubleſome* or *afflictive*, if we dread it ſo much, while its duration can be but as it were a Span long; how truly, how juſtly, how wiſely ſhould we dread the long Affliction, and unſuppportable Uneaſineſs of an eternal Separation from the Lord of Glory? An eternal Separation from the happy Spirits of the upper World; from the Spirits of the Martyrs, the Confeſſors, the Virgins and the Doctors of the Primitive Church; a perpetual Excluſion from the Religious Hermits or Holy Anchorites; from our Fathers in Chriſtianity; from thoſe Worthies, of whom the World was not worthy; from *Noah*, *Daniel* and *Job*; from St. *Peter* and St. *Paul*; from the Prophets, Apoſtles and Evangeliſts; but above all, an Excluſion from the Glorious Face of the Lord that bought us.

If we dread a Temporal, Momentany Affliction or Uneaſineſs ſo much, that we naturally ſtart at the Approach or Apprehenſion of it; how much dread does the unſupportable and long Uneaſineſs of an eternal Separation from the Preſence of our God and his holy Angels, and his menial Servants; thoſe *lovely* Inhabitants of a *lovely* World deſerve at our hands? See here a little of the *Wiſdom of preferring Eternity before Moments.*

2. *Every Man methinks ſhould allow it to be a thing truly rational and truly wiſe, to prefer a perpetual Tranquility and Peace, before the diſappointments and uncertainties of this lower World; and for one ſhort life to act accordingly.*

If I ſhould ask any Perſon here preſent, how many and great his Diſappointments have been; how many and great the ſecret Fears and Dangers; the inward Tumults and

and Hurries, and Disorders, and Discomposures of his Soul have been, since he came to be able to feel, and find and reflect on them: He'l presently answer, they were more and greater than the World thinks of. Little do even those who stand near him, think what he has felt within.

Well, tell me then Christian, is it Wisdom, or is it not, by your own Account, to provide seasonably for a happy Removal from them, for all Ages? Do you complain of them, and yet would you rather live in them for ever, than prepare for a blest and a perpetual Freedom? Is it better still to live in the *Wilderness* than to be translated to a *Canaan*, a Land of Peace and Plenty? Where every thing shall answer your Expectations; and every thing shall be calm and easie and sedate and peaceful, both within and without, for all Futurity. Let your own silent Answer to this Question, be the second Confirmation of the Doctrin.

3. *Every man should methinks allow it to be an Act of substantial Reason and Wisdom, to prefer a lasting Rest and Ease to the Succession of constant Labours: And for a Life that is but as a Span long, to act accordingly.*

Why is Rest at night so gratefull to the weary Traveller? Why is Leisure and Ease so pleasant, so refreshing to the Labourer, but because his Toils and Travels are a Violence to his Frame and Constitution; a weariness and pain to the Flesh, and a Dissolution and Dissipation of his Spirits.

And who that has felt the Uneasiness of either, can with any Reason, quarrel with that hand that only comes to undress him, and put him away to Rest? The froward Child indeed may do so, may be displeased at that Person that carries him away to uncloath him, and to lye him down to Rest: But has the weary Labourer, the painful Traveller, any cause to do so? Why, that Death for which thou hast made a seasonable and careful Provision, only does this for thee, uncloaths thy Soul, pulls off, and lays

lays aside this heavy Garment of Flesh; unfetters, unlocks, unchains thy better part; frees that, and lays down thy wearied Body to rest in the easie Bed of Dust, till the Resurrection.

Tell me now Christian, whether a safe, and holy, and happy putting thee away to rest, be not in Wisdom, to be preferr'd to the toilsom Labours of the day, the day of this Life?

4. *Every Man methinks should allow it to be Wisdom, to prefer a perpetual Health and Beauty, before the Pains, and Sicknesses, and Deformities of a decaying Body: And for one short Life to act accordingly.*

Do we believe the Resurrection of the Body? Is this any part of our Creed? Do we believe that this our House of Clay shall be better built at the Resurrection? Do we believe that the Holy Ghost has said, *Phil.* 3. 21. *That our vile bodies, shall then be fashioned like to our Saviour's Glorious Body?* If we do not, we are Infidels, and have but little business here. But if we do, why should we then wonder at the holy Life of the good Man? At the mortify'd life of the devout Christian, that only has a fixt, a constant and a steddy eye to such a Resurrection? Where he wisely foresees, he shall alone find a perpetual Freedom, Health and ease from the Pains, the Aches, the Deformities of a ruinous House of Clay: Even then when it shall be built more Glorious; fitted for nobler Imployments; and contrived for a longer Duration; framed for Perpetuity, at the Resurrection.

Whether to direct one short Life, and all the greater Aims, and Actions and Intendments of it, to such a Resurrection, appear to be Wisdom or no, I leave to thy Consideration, in thy next Retirements from the World; when thou art withdrawn from the Throngs and Hurries of it; from its Noise and Tumults.

5. *Every*

5. *Every man methinks ſhould allow it to be Wiſe and Rational to prefer a perpetual Plenty, or a Supply of all his Wiſhes and Deſires; before the Neceſſities and Wants that attend us here. And for our tranſient life to act accordingly.*

He that has the largeſt Portion of this Worlds Affluence and Plenty, ſtill finds that there is ſomething or other that he always ſtands in need of, to compleat his Happineſs; or ſatisfy his Needs, or anſwer his Deſires. And thus 'twill always be, till we come home to him, who is called *The deſire of all Nations*, *Haggai* 2. 7.

Till then, our *Deſires* will never be ſatisfied; our *Needs* never ſufficiently relieved; our *Expectations* never anſwered; our little Satisfactions here, never great enough, or long enough, or ſubſtantial enough to deſerve that name.

But above all, the devout poor man, he who finds ſo very much need of begging *his daily Bread*; he to whom God is pleaſed to give no more than a literal Anſwer of his Petitions; who can wonder at his humble, earneſt, pious and wiſe Proviſion for a Life of perpetual *Plenty*. And who can wonder enough at that Man, who is unwilling to take care for his Removal thither, where all his Needs and Neceſſities, and Deſires, ſhall be effectually ſupplyed; not for a day or two, not for a ſhort ſeventy or eighty years; but for a long Eternity.

Come Chriſtian, let a ſilent and ſolitary thought or two in thy next Retirements, put thee upon a cloſe and piercing Meditation of the true Wiſdom of a ſeaſonable Proviſion for that State, where all the *wiſhes* and the *wants*, the *needs* and *deſires* of Humane Life, ſhall end in a vaſt Affluence, and Plenty, and Satisfaction, for a never-ending Futurity.

6. *Every man methinks ſhould allow it to be an Act of ſubſtantial Reaſon and true Wiſdom, to prefer a perpetual Peace*

of

of Mind, and Clarity of Underſtanding, before the Doubts and Fears, and Scruples that attend us here. And to be willing for one ſhort Life to Act accordingly.

Now we ſee but thro a glaſs darkly; but after a Bleſt and Happy Separation (at leaſt in the Reſurrection) we ſhall ſee God *face to face*: Now, as the Apoſtle ſays, *we know but in part; but we ſhall then know, even as alſo we are known*, 1 Cor. 13. 12. That is, we ſhall know God as truly, as hitherto we have been known by him.

'Tis ſometime the Lot and Portion, *doubtleſs*, of the Beſt of men here, to meet with *Doubts* and *Fears*, and *Ignorances*, and *Scruples*, and *Diſſatisfactions* of Conſcience. And we often wiſh to have them clearly anſwered, and done away; but we can find no Remedy.

But when the Veil ſhall be taken off, and the Curtain ſhall be drawn aſide, and the thick and dull and heavy Load of Fleſh ſhall be laid down, the devout Chriſtian ſhall quickly receive a Clarity of Underſtanding; and all his Doubts, and Fears, and Scruples, and Curious Inquiries, ſhall be anſwered once for all: And without all doubt, there ſhall from this ariſe an unknown Peace and Pleaſure, and Satisfaction of Soul, infinitely beyond all the great Pleaſures of Mathematical Demonſtration.

Then the poor, humble, meek and ſincere, yet doubting Chriſtian, ſhall no more need to ſpeak with his Confeſſour; no more wiſh for a Guide of Souls; before whom, with pious Tremblings, an upright Heart, great Affections, and tremulous Diſcourſes, to bring his Doubts and Fears. No more wiſh for the Good Man, to direct, aſſiſt and help him; to reſolve theſe Doubts, remove theſe Fears, and cure theſe Tremblings.

No: The Clearneſs of his Underſtanding, the Fulneſs of his Enjoyments, and the Aſſurance of his ſafe Arrival there where he ſo paſſionately long'd to be, ſhall remove all theſe Doubts, and Fears, and Scruples, and leave no more room or poſſibility for them, for all Eternity.

Tell me, Oh, tell me Chriſtian, can you chooſe but Pant and Sigh, and Languiſh, for, and with inflamed Affections, breath after this Clarity of thy Underſtanding; this Settlement of thy Peace; this Removal of thy Doubts, for an inconceiveable Perpetuity?

7. Every Man methinks ſhould allow it to be Wiſdom to prefer the Eternal Enjoyment of the Victory, before the Pains of the Combat; before the Pains and Hazard of ſubduing a Temptation here; and all the Severities of Repentance, and a watchful Life: And for the little time he is like to ſtay here, to act accordingly.

Should we ask the Souldier which is moſt Chooſable, moſt Pleaſurable, the Peace and Joys of Victory, or the Pains and Dangers, the Fears and Hazards of the Warfare; he would readily anſwer us, and tell us unfelt things of the Tranſporting Pleaſures of the Victory: But he would talk of the Dangers and the Hardſhips of the War, with a trembling Remembrance. Only, it may be, recounting with Thanks, and Joy, and Wonder, the Mercy of Preſervation, and the Narrowneſs of his Eſcape.

Well, and what do we think will the Pleaſurable Reſentments of the Soul be, that's juſt come away from the Hazards of a long Combat with Sin, the World and the Devil, to the Pleaſures of an Eternal Victory? From the Importunity and Reſtleſsneſs of a Temptation, to the Joys of Conqueſt? And to Sit, and Live, and Love, and Reign, and be in Safety above the Reach of them, for all Futurity!

When through the Merits of his Saviour, he ſhall be able with Peace, and in the Securities of Heaven, and with Tranſporting Joys, in an Extaſy of Love, and Thanks, and Wonder, remember his old Doubts, and Fears, and Enemies, and Hazards, and the Securities of his Repentance: Being now got up far above them once for all, and being

being expired into the Element of Love, is there to ſpend a Rapturous Eternity.

But 'tis impoſſible to give a full Account of theſe things, till we our ſelves have felt and experienc'd ſomething of them, in a happy State of Separation; or in the Joys of a ſafe and happy Reſurrection.

Only I would ask this Queſtion, whether upon this Glimpſe of them, you do not think them worth Doing for? And if ſo, then I would ask one more; and that is, whether you do not think them worth Living for, for one ſhort Life here? For certainly, tis extremely irrational to ſay, you could be content to Dye for that, for which you are not content to Live.

8. *Eighthly and laſtly; Every Man methinks ſhould allow it to be an Act of ſubſtantial Reaſon, and true Wiſdom, to prefer the Enjoyment of the Creator, and all the Beatify'd Spirits of the upper World, before the Enjoyment of the Creatures, in any Inſtances here below: And for our Probation Hour, to act accordingly.*

Were there but a Land or Nation on Earth, in which there were none but truly Wiſe, and Good Men, with whoſe Sweet and Endearing Converſation, we were ſure we ſhould be infinitely Pleaſed, and in Love; we ſhould certainly Rejoyce to think of a Removal to them; and (having got all things ready) take the firſt Opportunity to Travel thither, and Settle there; eſpecially if we were ſure by ſo doing, to leave nothing behind us, but what we ſhould find infinitely better there: A fairer Houſe; a better Health; a better Air; and a far larger Inheritance.

But all this while, there would unavoidably be one Damp ſtruck upon this; ſomething that would cool our Joys: I mean, we ſhould not long enjoy it; for Death in a little time would put a Period to theſe Fruitions. Well, but yet ſtill how infinitely deſirable were ſuch a

Country? and how well worth the pains of Travelling thither, tho we were to enjoy it but for ſeventy or eighty years; and if we might remove our Friends, and our Poſterity there too?

And if ſuch a Country, ſuch a Society, ſuch Accommodations would be ſo deſirable for ſo few years, what think ye will the enjoyment of our lovely Creator be, and the bleſt Society of the beatified Spirits of the new VVorld, in fulneſs of Felicity round about him? and withall, when thou findeſt thy ſelf in an inſtant, thou knoweſt not how, one of that lovely number?

Tell me Chriſtian, do you really think you ſhould deſire to return to the enjoyment of the Creatures any more, when you had once taſted the delicacy of the Fruition of the Creator? Do you think you ſhould then deſire to return to an ill-natur'd, malicious, unpeaceful, envious, uncertain, alluring, ſickly, and tumultuous VVorld; when you were ſecurely lodg'd and ſtated amidſt the Society of *Juſt Men made perfect*?

Should not you rather wiſh that your Relatives, and your Poſterity were come up to you, and ſafely arrived to the ſame Station? Should not you rather wiſh that they might retain thoſe perſwaſions of them to Divine Love and Obedience, to a perſevering Piety and Vertue, which you charg'd them with when you were a dying? And that they might never forget them till they were come home to you? And then do you think you ſhould deſire to return from that bliſsful Society, and their Eternal Peace and Plenty there, to an Invidious and Prophane World?

If you ſay you think you ſhould not; ſee then what 'tis the Devout Chriſtian lives for; (tho you it may be, count his life madneſs) See what 'tis he Faſts, and Prays, and gives Alms for; See for what 'tis he denies himſelf, and takes up the Croſs, and follows Jeſus; See what 'tis he takes ſo much care to be Juſt and Upright, Chaſte and Temperate for; See yonder what 'tis he is content to under-

undertake the most despised and reproach'd Duties of the Christian Religion for. In short, see what 'tis he lives for, and is content to dye for. And when you have seen a little, and considered it, then tell me, *Whether he be wise or no, who prefers the enjoyment of the Creator, and all the beatified Spirits of the upper World, before the Enjoyment of the Creatures, in any Instances here below; and during his Probation hour here, resolves to act accordingly.*

I may now presume, I have competently confirm'd the Doctrinal Proposition; which having finish'd, I shall yet to make all that has been said the more useful to the Designs and Purposes of every Christian, leave, not only upon your Memory, but (I would also,) upon your Hearts and Affections, three Exhortations, or Instances of Application.

If what I have recommended by the Doctrin, must be own'd to be Wise and Rational, you can then do no less than make these several Uses of it: even you, Christian, in particular.

Use I.

Reflect on those actions of thy Life that have most unfitted thee for thy Latter end, for a safe and holy passage to a new World; and let that reflection lead thee to an early Repentance, and a persevering Reformation.

Use II.

If it be the truest Wisdom, then reflect on those actions of thy Life, which when thou look'st yonder to a new World, to the state of Separation, or thy latter end, bring with them the greatest Consolations, the holiest Joys, and the most Religious Peace; and let that reflection make you very constant in them.

Use III.

If it must be granted to be Wisdom: Then let us be so wise as to be prevail'd upon, to apply our selves to all those Instances of Divine Love and Obedience, in a vigorous and a flourishing Age, which we constantly find the learnedst, the wisest, and the best of dying men are infinitely in Love with.

I. Re-

1. *Reflect on those Actions of thy Life, that have most unfitted thee for thy latter end, for a safe and holy Passage to a new World; and let that Reflection lead thee to an early Repentance, and a persevering Reformation.*

What these are, I shall not at present presume to Guess; but shall leave it to God and thy own Conscience, and to thy next Day of private Fasting, Humiliation and Repentance. Only I shall produce some few for Instance, and shew thee by these, how I would have thee Treat the rest; and above all, how I would have thee in a more especial manner, to Treat thy *Bosom, Darling Sin*, for which thou hast most a Kindness; and to be sure, by which you are most in Danger.

You my *Horrid Oaths and Imprecations*, by which I think I trim and adorn my Discourse; by which I rend the Sacred Name of God, and Sport and Trifle with the *Blood and Wounds* of my Saviour: If you have at any time Unfitted me for a Safe and Happy Passage to the State of Separation; come look downward, look upon an open Grave to day, and then look upward; look yonder to a Provoked God, and an Immortality hazarded above by you; and adieu t'ye for all Futurity.

You my *Drunkenness* and Acts of Brutish *Intemperance*, by which I have Drown'd the Man, and Drench'd the Beast; if you have at any time Unfitted me for the Expectations of a Safe and Holy Passage to a new World of lovely Spirits, where they neither Eat nor Drink; come look upon an open Grave to day; then look upward to a Provoked God, and to an Eternal Glory, hazarded above by you; and adieu t'ye 'till I change VVorlds.

You my *Lusts and Impurities* of any Kinds, Degrees or Measures; if you have at any time Unfitted me, for the Expectations of being admitted to Chast *Joseph*; to the Chast and Bright Souls of all Ages; to the Holy Virgin Mother; and the Lord of Purities, the Holy Jesus: If ye have Unfitted me for a Safe and Holy Passage to the State

of

of Separation, and to a new World of Chaſt, and Bright, and Lovely Spirits; come, look down into an open Grave to day; and then inſtantly look up, yonder to a God Provoked and Incens'd by you, and an Immortality hazarded; and adieu to you, for all Futurity.

You my *Uncharitableneſs*, my Bitterneſs and Implacableneſs of Spirit, my Unmortify'd *Hatred* and *Malice*, and *Deſires of Revenge*; by which I have Unlikeu'd my ſelf to him who Prayed for his Enemies, and Shed Blood for his Perſecutors; if you have Unfitted me for the Expectations of a Safe and Holy Paſſage, to a new World of Sweet and Lovely, Charitable, and Loving and Peaceful Spirits; come, look upon a gaping Grave to day, and then immediately look up yonder, to a God Provoked, and an Immortality hazarded by you; and adieu t'ye for all Ages.

You my Long and Ungrateful *Neglects* of *the Holy Sacrament* of the Lords Supper. But I ſtay to mention now no more Particulars; do that thy ſelf in thy next Religious Retirements: And if theſe Reflections lead thee to *Repentance*, to a ſincere and perſevering *Reformation*, and a new and a careful Obedience; thou haſt made the firſt uſe, I would have thee, of the Doctrin.

Uſe II.

2. If what we have recommended, ſhall be allowed to be Wiſdom, then Secondly,

Reflect on thoſe Actions of thy Life, which when thou look'ſt yonder, to a new World, to the State of Separation, or thy latter end, bring with them the greateſt Conſolations, the Holieſt Joys, and the moſt Religious Peace. And let that Reflection make you very conſtant in them.

What theſe Actions of thy Life are, that, when thou look'ſt forward a little upon thy State of Separation, and thy *latter end*, bring thee in the moſt Chearful Hopes, the moſt Subſtantial Joys, the Trueſt Satisfactions; the Greateſt Calmneſs, Sedateneſs, Serenity and Tranquility

quility of Mind the moſt Religious Peace; and leave ſome Touches of a delicious Reliſh upon the Spirits: You can eaſily remember whether I know or not. But this I know, thou mayeſt have great Reaſon, thus to ſay.

You my *daily and conſtant, and uninterrupted Devotions*, by which I have a long time faithfully kept up a holy Intercourſe between God and my Soul; if the Reflexion on you, begin to bring me in ſome chearful Hopes now; how much more will ye bring them in, when I come to leave Mortality? And am about to be admitted to that God, with whom I have ſo conſtantly converſed at a diſtance; and to enter upon that State, where I ſhall always Love him, and never more Offend him?

You my Chearful, and Conſtant, and Affectionate *Attendances on the Word*, the *Houſe*, the *Worſhip* of my Saviour; at thoſe *Altars* (whatever unhappy Diſſenters can think) at which my Fathers have received the Bread of Life; from which nothing but Neceſſity has ever kept me: If the Remembrance of ye, bring me in any holy Joys now; how much more Joy will that Remembrance bring me, when I am come within view of the Grave, and begin to hope very ſhortly, to enter upon a nearer Admittance to him, where I may alway Love, and never more Offend him!

You my *Days* (or parts of Days) *of Faſting and Humiliation*, and *Self-examination and Repentance*, in which I have taken a cloſer View of my Life, and how my Accounts ſtand between God and my Soul, with Reference to Immortality and the Reſurrection; if the Remembrance of ye, begin to be grateful now, Oh! how much more grateful will it certainly be, when I come to leave the World; and am called to lay aſide my Buſineſs here, and to enter upon thoſe upper Regions, where I ſhall alway Love, and never more Offend him!

You my *Reaſonable and Prudent Alms and Charities*, beſtowed with Purity of Intention, and a tender Affection

tion; if the Reflection on you, begin to pleaſe me now, how truly Welcome, will ſuch Remembrances be, when I have received my Summons to change Worlds, and am about to enter upon a new Scene of Things, where I ſhall without Interruption, Love my God, and never more Offend him!

You my *Unloading of a Burthened and Afflicted Conſcience to a Guide of Souls*, in *Holy Confeſſion*; my Undaunted *ſtating of Doubts, and Scruples, and Caſes of Conſcience to them*, in order to Advice, and Peace, and Abſolution: If the Remembrance of you be ſo Joyous, and ſo full of a Holy Peace, and Sedateneſs, and Tranquillity of Mind now; how Joyous will that Remembrance be, when I am called hence, to enter upon a new, and unknown State and Condition, in the Habitations of my Fathers in Chriſtianity; where I ſhall without Abatements, Love my God, and never more Offend him!

You my *conſtant and conſciencious Rendring to all their Dues, my ſtrict and ſevere Juſtice and Integrity*, my Abhorrence of all Injuſtice, and *my Reſtitutions* for them: If the Reflexion on ye, be ſo welcome to me now; How much more muſt ye needs be ſo, when I am brought to the Confines of the Grave, and am juſt about to Launch out into the vaſt Ocean of Eternity; where without Ceſſation, I ſhall love God, and never more offend him!

You my *Chaſtity and Purity of Life*, by which I have with an upright Sincerity, offered up to God, one of the moſt acceptable Sacrifices in the whole World; i. e. *A Pure and Chaſt Soul and Body*: If the Remembrance of you, begin to be joyous to me now; how much more joyous will it be ſhortly, when I am juſt about to caſt my laſt Throw for that Eternity, in which I hope always to Love, and never more offend him!

You my *Evangelical Meekneſs and Sweetneſs of Spirit, my Humility, and Charity to Friends and Enemies*, for which I have been often Laught at or Scorn'd, and Deſpiſed, and Reproached by an unthinking World: You my o-

ther Actions of *Self-denial, and Mortification, and Bearings of the Cross*, by which I have boldly Rejected, and faithfully Opposed the Pleasures, Riches and Honours of a strong and bold Temptation: If the Remembrance of you, bring me in some good Degrees and Measures of Peace now; Oh! much greater will they (likely) be, when I am called to come away, and enter upon a new World; where (O my God!) I shall always Love, and never more displease thee.

You my constant and chearful Embracing *all Opportunities of approaching to the Holy Eucharist*; my Panting, Sighing, Languishing Affections for that Food of Angels, and that Wine of Elect Souls: If my aweful and humble Remembrances of you, strike something of a holy Joy, and comfortable Hopes, and a religious Peace on my Soul now; Oh! how full of Consolation will such Reflections be, when I am called to enter on my new and unknown Society, State and Condition; where (O thou whom my Soul loves!) I shall alway Love, and never more offend thee.

'Tis very possible, Christian, some such like Remembrances, may sometimes begin to be pleasing and joyous to thee now; and if they do, if they truly and really begin to be so, think piously, and with a close and piercing Thought, what they must needs do, when you shall draw very near the State of Separation.

And for the truth of this, I could almost appeal to your own Experience. Such and such a religious Action did please thee, when you thought you could not be safe without them: In a late Sickness, which you thought would have been unto Death; Nothing was so welcome to you then as a Prayer-Book; no Company like that of a Guide of Souls; no Imployment like Devotion: Tho it may be all these Thoughts vanished, and disbanded again, upon thy return to Health and Vigour.

But however, if this have been thy Case, or like it; methinks you should now in Health, be easily perswaded to

to argue thus: Come my Soul, we can eaſily remember that ſuch religious *Thoughts*, and *Actions*, and *Wiſhes* and *Intentions* pleaſed us above all things in a late Sickneſs: And I am very confident they will pleaſe us again above all things when we come to dye: And why they ſhould not pleaſe us now, when we can beſt perform them, is ſtrange and unaccountable; which brings me to the Third and laſt Uſe, or Inſtance of Application: If *theſe things muſt be granted to be Wiſdom, then let us be prevailed upon, to apply our ſelves to all theſe Inſtances of Divine Love and Obedience, in a vigorous and a flouriſhing Age, which we conſtantly find the Learneſt, the Wiſeſt and the Beſt of dying Men, are infinitely in Love with.*

But before I come to this laſt Uſe, I ſhall remember that I have another ſubject of Diſcourſe yet to be ſpoke to.

The Perſon I mean, whoſe Vacancy I at preſent fill; our Friend and our Brother here before us; who after a long Conflict with Mortality, has now *paid* his *laſt Debt* to Nature; and to whom we are *paying* our *laſt Offices* of Friendſhip, and Charity, and Kindneſs.

The Truth is, if Cuſtom had not warranted, and called for a ſhort Diſcourſe of this ſort; yet 'twere infinite Pity, ſo good an Example of Piety and Charity, Sobriety and Purity of Life, ſhould have nothing ſaid of it. The Perſon whom ſcarce any ever knew, and knew well, but paid him (and that juſtly too) an equal portion of Love and Eſtimation.

It would take up too much time for the preſent Seaſon, to give a full Account of all the Accompliſhments, whether Natural or Acquired, of this our Brother: I ſhall therefore be ſure to ſpeak but to two briefly,

1. As to his Life.
2. As to his Death.

'Tis true indeed, *his Life* may be as well known to moſt here preſent, as to my ſelf: but I am ſure *his Death* is not. However,

Firſt, As to his Life.

And here I ſhall conſider him, and reflect on him, in a threefold Capacity.

1. As a Man.
2. As a Chriſtian.
3. As a Prieſt.

That is, I ſhall a little remark his Excellencies and Abilities, Natural and Acquir'd, Moral and Divine; and in all of them ſhall find him well qualified for the Station which he held; and perhaps for a higher than That from which he left Mortality.

1. As a Man. And here I need not ſtay to mention, that for a conſiderable number of years, he enjoyed the advantage of raiſing and improving his Natural Parts, by a happy and ſucceſsful Abode at one of the Fountains of Learning; there to fit himſelf for his greater Uſefulneſs in the Church. And to how good Purpoſes, is well known to thoſe who were competent Judges of his Abilities and Learning. And 'twas his Lot to be removed hence, before any Decays of Age had obliterated or ruffled any part of his Excellencies and Accompliſhments. Happy in this, that he *liv'd* not to *out-live* himſelf, as is often the Caſe of very great and excellent Perſons. This being the Infelicity of Human Nature, that if either our Natural or Acquir'd Abilities, are not *ſullied* by the Vanities and Follies of Youth; or the Iniquities of our growing years, and a maturer Age; yet they are ſure to be *clouded* or *razed out* again, and made *ſcarce legible* by the decays of Old Age, and the Weakneſs of our Intellectuals at the Evening of our Life.

Thus a little before we leave Mortality, Age begins to make us uſeleſs here: A little before our Sun ſets, Nature begins to draw the Curtain, and to caſt a Veil over us; and to unfit us for *this World*, for ſome time before we are removed to *the other*. But this was not the Caſe of our Brother here before us, who tho he lived to be long ſerviceable and uſeful in his Maſters Vineyard, yet (as I ſaid,

ſaid) out-lived not himſelf, and his Abilities.

And here indeed, whether we reflect on the ſufficiency of his Learning; the goodneſs of his Judgment; the readineſs of his Invention; the clearneſs of his Apprehenſion, and his Notions; the obliging Sweetneſs and Candour, and Endearingneſs of his Deportment, in all his Addreſſes, and his Converſation: If we conſider all theſe in Conjunction, we ſhall find he exceeded very many, and *equalled* moſt of his Age. Upon each of which his Natural and Acquired Accompliſhments, I might ſtay to make larger Reflections: but I haſten,

Secondly, To conſider him as a Chriſtian.

Chriſtianity being deſign'd by the great Authour of it, to raiſe us above the pitch of Nature; to defæcate, and refine, and ſpiritualize Mortality; and to fit us for beatified Spirits, and ſeparate Intelligences; and the bright and lovely Regions of a new World.

I begin firſt with his *Hoſpitality and Charity*: His Hoſpitality was alway equal to his Eſtate; but his Charity (I ſuppoſe) even beyond it. The former of them had this Apoſtolical Qualification too, 'twas ἀνευ γογγυσμῶν, as St. *Peter* ſays it ought, 1 *Pet.* 4. 9. without Grudging, without Murmuring, without Repining, Free and Generous, Diſ-intereſted and Undeſigning.

2. His *Charity*.

By this he made his poor Neighbourhood become his Bills of Exchange, by whom he has return'd a great part of his Income into the other World, before he himſelf was tranſlated thither; and before he was called to enter upon ſome enjoyment of the Treaſure, which he laid up (like a good Husband) for himſelf there, where neither *moth nor ruſt do corrupt, or Thieves break through and ſteal.*

Certainly, if we conſider the naked that he clothed, and the Hungry that he frequently fed, we may ſay to the poor Neighbourhood, as our Saviour did, St. *Luke* 23. 28. when he was going to *Mount Calvary* to his Crucifixion,

cifixion, *Weep not for me, but weep for your selves, and for your Children.*

And not inferiour to his Charity, was his *strictest Justice and Integrity*; by which he might (I doubt not) with his expiring breath, have askt the same question the Prophet *Samuel* did of old, 1 *Sam.* 12. 3. *Whom have I defrauded? whom have I oppressed?* Thus did he by the constant discharge of this Vertue, train up and trim the Soul for an admission to *just* Zacheus, to the *Spirits of Just men made perfect*; and above all, to that *righteous Lord that loveth Righteousness*, Psal. 11. 7.

I might consider next his *Temperance and Abstemiousness, his Purity and Sobriety of Life*: Insomuch, that if what *Lessius* in his Hygiasticon says (I think from the Rabbins) be true, That *Spiritus sanctus amat sicca corda*; and that *Sapientia in sicco residet, non in Paludibus & Lacunis*; that is, The holy Spirit dwells in dry and clean Souls, not in Boggs and Fenns, and Ditches, and Plashes, that are over-charged with Gluttony and Intemperance; we may then justly suppose the holy Dove, that sacred Spirit, dwelt much in such a Temple.

I might instance in more particulars, and consider him as a Friend; Firm, Faithful, and Affectionate: As a Master, Just and Equal: As a Husband, Faithful, Tender, and Affectionate: But this I will decline, lest I draw more Tears from those eyes, that have paid over and above the full Debt already.

Such as this was the discharge of his Duties to *himself*, and *Neighbour*.

And now we may be sure 'tis not likely that he should come short in those to his *God*, whom he loved infinitely beyond both: To whom he is now gone, to exchange his *Faith* for *Vision*; his *Hope* for *Fruition*; his *Devotions* to be turn'd into *Hallelujahs*: where he will alway love him without Abatement, Cessation, Diminution and Interruption; and never more fear to offend him. His immediate Duties, I say, to his God, I have reasons to believe,

believe, took up a considerable part of each day of his Life.

Thirdly, I might consider him next as a Priest of the Holy Catholick Church; as a Dispenser of all the Parts and Instances of Ministration to the Divine Glory, Love and Obedience. How Faithful, how Constant, how Able, how Assiduous in his Preaching the Gospel, in his Administration of the Sacraments, and the other parts of his holy Function; these (lately) of his Charge are his best Witnesses.

And his Master when he call'd for his Accounts, and bid him lay aside his business here, and come up to him; Came, and *found him so doing*: And *blessed is That Servant*, says our Great *Master*, St. Matth. 24. 46.

And thus much, though too briefly, as to his Life.

2. As to his Death: If the separation of the Soul and Body shall be call'd so. For not Christians only, but (what's much more remarkable and strange) even the Heathens, and particularly the Greek Tragedian, would not allow the unfettering and unchaining of the Soul to be call'd a death:

——— Τὶς δ' οἶδεν
Εἰ τὸ μὲν ζῆν ἐστι κατθανεῖν,
Τὸ δὲ κατθανεῖν, ζῆν.

That is, who knows, who can tell, but that that Life which we live here, is but a death; and that to dye only, is truly to live?

And 'tis as strange what is said by another: *Hi vivunt qui ex corporum vinculis tanquam e carcere evolaverunt, vestra vero quæ dicitur vita, mors est*: i. e. They truly live, who have made their escape out of this prison of the Body; but that which men commonly call Life, that's Death.

And a third speaks higher yet; The Gods (as they speak) conceal from Men, and will not let them know the

the ſweetneſs of dying, to make them patient and content to live.

But we need not the Teſtimony or Opinion of the Wiſeſt Heathens, who have the Revelation of the Son of God, That Death only lets us in to that State, which alone deſerves the name of Life.

And how holy, how Chriſtian, how truly devout his Paſſage was, might be too long to mention at large: For certainly all that ſtood near him, have reaſon to wiſh in the words of *Balaam*; *Let my laſt end be like his*, Numb. 23. 10.

Having given him ſeveral Viſits in his Sickneſs, which were voluntary and uncall'd for, I found at laſt by his continual Languiſhments, reaſon to believe, the time of his Removal could be at no great diſtance.

With which Thoughts I faithfully acquainted him in a Letter: As knowing 'twas beſt to take all the Securities which our Lord has given us, to make our Paſſage ſafe and holy: And it being infinite Pity that a Regular, a Holy and Exemplary Life, ſhould want any of the Advantages of a happy Death.

Accordingly the day before his Death, he was pleaſed to ſend for me; and call upon me to aſſiſt him in his Trimming of his Lamp, for the coming of his Bridegroom, whom he now apprehended to be near at hand; and to help him to Dreſs, and Adorn himſelf for his Funeral.

'Twill be a great Miſtake for any Man, or all Men living, to expect a minute and particular Account, of every word that might paſs between us.

But when I came to him, he told me *he was going hence*, that he was very apprehenſive that in a little time, he ſhould be call'd to change Worlds; and deſired I would aſſiſt him in his laſt Agonies.

How willing I was to undertake ſo welcome a Duty, in which I could at once ſerve my *Maſter* and my *Friend*; a *Maſter* above, and a *Friend* below; in the ſame Inſtance,

stance, and in no Instance too, in which I was never like to do it more, is no part of my present Business to say.

At first he desired the Prayers of the Church, in which he joyned with all possible Demonstrations of a lively Faith; an unfeign'd Repentance; a Seraphic Fervency and Zeal; a holy Hope and religious Affections.

Which being ended, he told me he designed the next day, (which proved to be that in which he Dyed) for the receiving his *Viaticum*, for his approaching *Journey*; I mean the Blessed Sacrament of the Lords Supper.

I told him I thought it might be very convenient, and most safe to do it *to day*: To which He, after some Thoughts and Considerations, most readily and willingly consented.

He complained I remember, of his Unwillingness to receive his Saviour as he lay; and could have wish'd, if his Weakness would have permitted, it might have been upon his Knees, and in a more humble Posture of External Devotion. But his great Weakness of Body considered, this could be no Dispute; and 'tis pity that ever it should have been one in the Christian Church.

Which having devoutly Received, he then seem'd more full of a Holy *Joy*, and Pious *Satisfaction*, and a Religious *Peace*; And he express'd his *Rejoycings* in some chearful Ejaculations.

Thus in the mid'st of Blessing, and Prayers and Eucharist, he stands about a day longer upon the Threshold of the new World: And then he is called to come in; and he bows the Head, and enters. And Willingly and Chearfully Yields and Resigns up his Soul (you may be sure, not without the Peace of the Church) into the Hands of the Great Shepherd and Bishop of our Souls, the Holy Jesus.

And now, I'le stay to ask one Question and no more, in the words before mentioned; who of us here, is there, but must be inclin'd to say, *Let my last end be like his?*

Thus he has left Mortality: And tho he has left his Partner Disconsolate; his Relatives Mourning; his Friends Sighing; yet above all, he has left his People without a Pastor, an Assistant and a Guide.

And tho all that knew him, may possibly Lament his Removal; yet certainly, none have more cause, than you that were the People of his Charge, to whom I now speak. And if the taking away so faithful a Conductor of you to your future Hopes and Expectations; one so truly willing that your Passage home to the Mansions of Glory, might be safe and holy; (and whose Loss may not be so easily repaired) may justly draw Tears from your Eyes, or raise Sorrows in your Hearts; I may then say to you once more in a Spiritual Sense, as I did before, with Reference to his Alms and Corporal Charities, in the words of our dying Saviour; *Weep not for me, but weep for your selves, and for your Children.*

One thing particularly I must mention to you the people of his Charge: And that is, That while he was yet living, he has complain'd of, and lamented your almost Universal neglect of the Holy Sacrament, (except one Family, whose Modesty would not think it fit to be particulary mentioned.)

Certainly Beloved, if the words of dying Men, use to be Influential and moving upon the Hearers, methinks such a Complaint of your deceas'd Pastor here before you, and that too in Conjunction with the dying words of your crucified Master, should move and endear every Soul present, henceforward to do this in Remembrance of the Lord that bought you.

But if neither the one nor the other, can move or affect an obdurate Heart; If neither the affectionate words of

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a dying Jesus, nor the Complaint of your deceas'd Pastor can do it; I'le only add the words of the same Lord, and leave them upon your Thoughts and Affections; St. *John*, 16. 4. *These things I have told you, that when the time shall come, you may remember that I told you of them.*

But to return: Thus he at length rests from his Labours, and is called off from his Post and his Station here, his painful Post and Station. And no wonder if he who had a double Charge, and Load, and Burden upon his Shoulder, was crusht into Dust, and prest into the Confines of the Grave, a little too soon.

But his better part is fixt in an Orb of Glory, in a new World; there to shine among his Brethren Stars, who in their several Ages, have turn'd many Souls to Righteousness. Removed from his *Work* to his *Reward*: From cultivating this corner of his Masters Vineyard, to his Masters Home; and to a Participation of his Felicities.

Where we hope after a blessed and joyful Resurrection, he shall receive that *Aureola*, as (if I mistake not) some of the Latin Fathers call it; that *peculiar Coronet of Glory*, which our Master reserves for all those that with Purity of Intention, sincere Aims and Designations, have intended and desired the spreading of his Kingdom, the Dissemination of his Gospel, and the Inlarging of his Glory; his Love and his Obedience, in this lower World.

And in those lovely Mansions, shall in the midst of a little Quire of his own; I mean in the midst of these beatified Spirits, which by his holy Ministeries he had assisted in their safe and holy Passage thither; and by the Exemplarines of his Life and Death, conducted too: In the midst, I say, of this Quire, Sing the Hymns, and Hosannna's, and Hallelujah's of Eternal Ages.

These are Thoughts which (as to him) should justly lessen our Mournings for his Removal from a Laborious

Station, to a Society from which by this time, he little desires to be removed; and should inflame our Desires to come up to him.

He that has quitted the old World so fairly, and has left behind him the Odour of an unblemish'd Vertue, and no Remembrances but those of a holy Life; and is gone to New and Richer Possessions, deserves no more of our Tears; and methinks should leave no Passions on us, but those of *Joys* and *Desires*: Joys for him, and Desires for our selves. *Joys* for him, that he has been faithful unto Death; and *Desires* for our selves, that we may be so too, when we change Worlds, and may come up to him.

I have now just done with both parts of my Text: Only upon a Review of the whole, and the consideration of this Spectacle of Mortality here before us; I shall now insist upon the *third and last Use*, which I mentioned before, and shall have done.

Use III.

Let us be so wise, as to be perswaded to apply our selves to all these Instances of Divine Love and Obedience, in a vigorous and a flourishing Age, which we constantly find the Learnedst, the wisest, and the best of dying men, to be infinitely in Love with.

Here lies one great fault of Mankind: In the days of Health and Peace, and Strength and Vigour, some men seem to be ashamed of Religion: And Piety and Vertue are look'd upon, either to proceed from a Melancholy Temper, or, from a Weakness of Intellectuals; and to be a humble, a devout, and a mortified Christian, is too mean a Character to please us: To scruple any thing is to be sure to be reproach'd; and the very name of a *Case of Conscience* is turn'd into Ridicule.

Well,

Well, if it muſt be ſo, be it ſo a little longer; but yet the Time haſtens upon us, when all our Actions of Piety and Charity, Mortification and Devotion; when Prayers and Tears, Contrition and holy Confeſſions; Humility and Self-denial; ſevere Inſtances of Repentance; the holy Sacrament of the Body and Blood of our Saviour; when nothing but theſe, or ſome of theſe, will pleaſe us; when nothing but theſe, or ſome of theſe, will be welcom to us; when nothing but theſe, or ſome of theſe, will content and ſatisfie us; when nothing but theſe would willingly be remembred by us.

Tell me now, O tell me Chriſtian, or do but anſwer it to your own Conſcience in your next Retirements; what reaſon can we poſſibly give, why we ſhould not be in as good earneſt with God, and our invaluable Souls, and with our future Hopes and Expectations in our days of Health and Eaſe, as moſt men uſe to be when they come to change Worlds?

This is certain, Our days of Health and Vigour are fitteſt for thoſe Proviſions. Then only we can make them *moſt ſafely*, and *moſt acceptably too*, when we can be tempted to the contrary.

Then only we can ſhew moſt of our Choices and our Affections; then only we can ſhew moſt of the Divine Love.

And beſides all this, theſe things are as true *now*, as they can be *then*; as true now, as they can poſſibly be when we come to leave Mortality.

O come then, let us be prevail'd upon ſeaſonably and early to train up, and trim the Soul for Immortality; in our days of Health, and Eaſe, and Vigour, by the Practice of theſe very Vertues, which we verily believe we ſhall be in Love with when we come to dye, and to enter upon our new and unknown State and Condition. And then let us never think we have done enough, till we are call'd to lay aſide our buſineſs here, till all be finiſh'd in a *holy Life* and in a *happy Death*.

Aften

After which, and a *joyful Resurrection*, we may together with this our Brother before us, and with all the Saints departed, and they with us; and all with Angels and Arch-Angels, *sing Hallelujahs to him that sits on the Throne, and the Lamb for ever and ever.* Amen.

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